THE

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"We are in the monthly receipt of this magazine, which is edited by the Rev. Dr. Scott of San Francisco, California. It is a periodical of great merit, and never fails to embrace a valuable and agreeable miscellany, a large portion of which is original. Dr. Scott has been during his residence in California, one of the most laborious and useful men in the Presbyterian Church, and a firm and active friend of all its institutions. We have always admired his zeal, and were much gratified at his resolution in establishing this monthly magazine, being well aware of the additional labor it would impose on him, as well as the heavy expense he would have to incur in prosecuting the enterprise. Thus far he has conducted it with spirit and energy, and yet we regret to learn that the friends of the Church on this side of the Continent have encouraged him with little of their countenance or substantial aid. We are aware that, generally speaking, those who sustain our periodical literature choose such papers as have a local claim upon them; but in this case there should be an exception. The cause of religion on our Pacific coast demands just such a literature as is furnished by the *Expositor*, and as the Presbyterian Church is there in its infancy, every encouragement is needed from abroad to secure its success. We appeal, then, to our readers to add their names as subscribers to the *Expositor*, by which they will get the full worth of their money, as well as materially aid in securing its success in deiffusing sound instruction in a region where it is much needed. We hope our suggestion will meet with a cheerful response.—*Philadelphia Presbyterian.*

OUR BOYS IN THEIR "TEENS."

Dr. Hall, in his *Journal of Health*, in an interesting article on "From Eight to Sixteen," presents some facts and thoughts which it were desirable to have much before the minds of parents. Some of them we here reproduce with such additions and reflections as seem to suit our present purpose, which is to suggest *the great importance of taking care of our children, especially our boys in their "teens."*

It is reported in the journals of the day that Lord Shaftsbury, an English nobleman of high birth, stated a few weeks ago in a public meeting in London, that from personal observation he had ascertained that of the adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that if a young man lived an honest life up to twenty years of age, there were forty-nine chances in his favor, and only one against him, as to an honorable life thereafter. Medical statistics tell us, that half of all who are born die under twenty years of age, and that four-fifths of all who reach that age, and die before forty, owe their death to diseases whose origin was in their "teens." It is not necessary to press the analogy, but a careful examination would show that there is a close connection between the moral and the physical health of people, and that in most cases the causes of moral and premature physical death are to be found in their conduct between *eight and sixteen years.* If this be correct, then how great is the responsibility of parents! And observation and reflection will furnish us with sufficient evidence, we think, to show that it is correct. Yes, it is from "eight to sixteen," it is during this forming period, that the destinies of our children are in most cases fixed. If during this time they are indulged with too much money, allowed to be idle, to form friendships with wicked persons of their own age, or are sent from home and from the influence of mother and "sisters dear," then there is great danger of their forming bad habits, that will grow with their growth and be confirmed in their matured manhood. Dr. Hall says, moreover, "It is a fearful reflection—we throw it before the minds of the fathers and mothers of our land, and there leave it, to be thought of in wisdom, remarking only that as to the early seeds of bodily disease, that they are nearly in every case

sown between sundown and bedtime, in absence from the family circle." What, then, are we to do? Why, clearly, parents should secure and retain the control of their children until they are past sixteen. If ninety-eight per cent. of the crime of such a country as England is to be found in the moral and physical training of the children previous to their twentieth year, then how awful is the amount of guilt that lies upon the parents! Let parents consider well how they may retain a proper influence over their children — how they may keep them at home — how they can make their own home in the evening more cheerful, attractive and pleasant than any other place. Let them make companions of their children, and above all, let them have a *thorough home education.* By this we mean, that they should take an interest in their studies, and coöperate with their teachers in advancing them in their learning and in a love for books. And we mean, also, that our children should be kept at home of a night, so that they may be under the mother's care, and go from their father's table to the school-room. And this process should be continued, if possible, till their education is complete, and they attain their majority. For if once a son is sent away to school, the family is broken. His father's house will never again be the home to him that it once was. It may seem a little thing to send a child away to board with a friend or relative, or in a boarding school or college, for a few months, but when once it is done, that child in most cases is put in a great measure beyond the influence of home. Nor is there on earth for the education of a child any place like home. Children, then, should not be sent abroad till their minds are enlightened, their habits fixed, and their physical frame matured. The ancient Greeks and Romans never thought of sending their youth abroad till they had passed through a *thorough training* in the curriculum of home education. Let us then make our homes as pleasant as possible. *God has ordained the Family as his greatest University for the education of mankind.* And besides we must build up first class institutions both for boys and girls at our own doors. We must do everything in our power to give our children a good education, and, by God's blessing, fix their destiny for good in this and the world to come, while they are around our knees and under our roof. The State, the public, and the church, all in their place, have a work of the greatest importance to do in the education of our children. It is a work that must be done early, and be done thoroughly, and requires the perfect coöperation of both parents and teachers, and of all good men.

THE AGED PASTOR.

He stands at the desk, that grave old man,
With an eye still bright, though his cheek is wan,
And his long white locks are backward rolled,
From a noble brow of classic mould,
And his form, though bent by the weight of years,
Somewhat of its primal beauty wears.

He opens the page of the sacred word—
Not a whisper, nor low nor loud, is heard;
Even folly assumes a serious look,
As he readeth the words of the holy Book;
And the thoughtless and gay grow rev'rent there,
As he opens his lips in fervent prayer.

He stands as the grave old prophet stood,
Proclaiming the truth of the living God—
Pouring reproof on the ears of men,
Whose hearts are at ease in their folly and sin,
With a challenge of guilt still unforgiven,
To the soul unfitted, unmeet for heaven.

O, who can but honor that good old man,
As he neareth his three score years and ten—
Who hath made it the work of his life to bless
Our world in its wo and wretchedness;
Still guiding the feet that were wont to stray
In the paths of sin, to the narrow way.

With a kindly heart, through the lapsing years,
He hath shared our joys, he hath wiped our tears,
He hath bound the wreath on the brow of the bride,
He hath stood by the couch where loved ones died;
Pointing the soul to a glorious heaven,
As the ties which bound it to earth were riven.

Methinks ye'll weep another day,
When the good old man shall have passed away,
When the last of his ebbing sands are run,
When his labors are o'er and his work is done;
Who'll care for the flock and keep the fold,
When his pulse is still'd and his heart is cold?

Ye'll miss him then; every look and tone
So familiar now, when forever gone,
Will thrill the heart with an inward pain,
And ye long and listen for them in vain,
When a stranger form and a stranger face,
Shall stand in your honored pastor's place.

—*Selected.*

But remember that if religion is the best *armor* a man can have, it is the worst cloak.

EDUCATION IN CALIFORNIA.

AN ADDRESS BY THE REV. GEO. BURROWES, D. D., AT THE OPENING OF THE CITY COLLEGE OF SAN FRANCISCO, FEBRUARY 5TH, 1861.

First of all, you will join me in the expression of gratitude to our father's God, that his divine blessing, without which nothing can succeed, has, thus far, so kindly prospered our undertaking. Our gathering here to-day is a gathering of deep interest and of deep gladness;— interest, because this cause is one that underlies all the foundations of public good and of domestic happiness;— gladness, because we may well rejoice to have the privilege of laboring and succeeding in so good a cause. When the hero who has been immortalized by the Latin epic Muse escaped from his falling country to found on the far western shores of Hesperia, amid many struggles and with humble beginnings, an empire the grandeur of which his wildest imaginations could not foreshadow, and the influence of which, after thousands of years, is still felt throughout the world, he was careful to carry, through all his wreck of fortune and change of clime, the gods of his household with him to his adopted country. From a farther land and nobler country than ever he could boast, we have been sent to these western shores to found an empire from which must go forth an influence on the closing history of the world greater even than the influence of Rome in her proudest days; and through these very streets, through this Golden Gate, must move, not only the richest commerce of the world, but the regenerating influences for the isles of the Pacific and of benighted Asia,— the embattled hosts of Him who goes forth conquering and to conquer, and which must pass along from Christian Europe and Christian America, through this great highway on a mission far more glorious, though different indeed from that of the Roman legions in their march along the Appian way. We too have brought with us the institutions of our households and homes;— not indeed the material images sacred around the hearth of a heathen family, but the image of the true God through Jesus Christ, as embodied in an open Bible and transferred to the tablet of the heart; and there enshrined with this in the most sacred place of the temple of the soul, the beloved image of our undivided country, and the cherished ideal form of that education which made our fathers the glory of their sons, and which will make our sons the glory of their fathers. We have come to-

gether to inaugurate not a heathen temple and place a statue of Pentelican marble from the hand of Phidias in its shrine; but to consecrate a sanctuary in which Education, though of human mould, yet kindled into divine life by that of which the fire stolen by Prometheus from heaven was the weak emblem, the living fire of the Holy Spirit — may dispense her blessings to your children and your children's children; and where, while they invigorate their minds with draughts purer than the Castalian waters gushing from the rock of Delphi, they may at the same time, at the foot of this same altar, renew their hearts by drinking of "Siloa's brook that flows fast by the oracles of God."

After all that is said on the subject of Education, its importance is adequately appreciated by few. In what does Education consist? In giving a certain amount of instruction and in imparting a certain amount of knowledge in arithmetic? in grammar? in geography? in mathematics? in the sciences? in the languages? Most persons seem to think that if their children are making progress in these branches, they are acquiring a good education. Their ideas on this subject extend hardly further than this. They appear to forget that the object of education is the formation of the character of the young. What mean we by character? We understand by this, such habits of mind and such feelings of the heart in alliance with certain principles or truths, as will lead the individual to exert a given influence and pursue a particular course of conduct in his intercourse with the world. The word is often used for the judgment which men form of the person. It includes more properly all those inward characteristics which show themselves in the conduct. Thus we say that character is shown by conduct. The object of education is to impress on the mind of the young such habits of thinking and on the heart such habits of feeling, while instilling into both sound truths, as shall cause the person to pursue during subsequent life such a course as will lead to influence, respectability, and happiness. He whose habits of thought and feeling, with his moral principles or truths, are such as to lead him to virtue, is said to have a good character. He whose general train of thought and feeling, with the truths animating or directing these, is such as to incline him to vice, is said to have a bad character. The opinion of men is merely their judgment concerning this inward state of the individual's mind and heart. If human nature were free from all obliquities, if there had never any derangement crept into the powers of the soul, all our faculties would have developed spontaneously in the right channels without

any supervision or control from without, and would have ever inclined us to what is right and good in conduct. But as in the present condition of human nature error is found mingled with truth, and the soul is unable to separate the two infallibly in consequence of weakness among its powers; it becomes necessary that some competent persons whose affection for us will be security for the faithful discharge of their trust, take charge of us from the earliest moment for correcting wrong impulses and fostering those which are right, for eradicating error and instilling truth, and for forming whatever habits truth and experience show are essential to happiness. The process by which this is accomplished, is what we understand by education. Those who superintend this process are said to have charge of our education. A trust so sacred has been wisely lodged by the creator in the hands of our parents. He has secured the proper discharge of the trust by the strong affection felt by the parent for the child, an affection the strongest and most tender known to man.

In prosecuting this great work of educating the child, there are certain faculties to be developed by attention to certain branches of knowledge with which the parent, from his particular calling in life, must of necessity not be sufficiently familiar. Hence he must call in the assistance of competent instructors. These he employs not to take the business out of his own hands, but to cöoperate with him. It is still the duty of the parent as the guardian appointed by God, to keep the work as far as possible in his own hands. If he be in circumstances to keep the child in his own house, while the teacher is engaged in the delicate work of moulding his soul, the good parent will be thankful to God for such an opportunity of keeping up his own influence on the youthful heart. As the natural guardian of his child's education; as the individual who from personal interest in the child will be more likely than any other person to watch closely the progress of the work and see that it is properly done; as one whose future happiness must from the laws of nature depend deeply on the well-doing of the child; the parent is solemnly bound by the most sacred obligations to make the education of his family a constant care, and keep up as strong as possible on the forming character of his children the sacred, mellowing, and essential influence of the domestic hearth. They tell us of such a thing as vicarious religion, that is a kind of religion in which by paying for it, we hand over our spiritual interests to the hands of another who will care for them in our stead and relieve us from all further trouble

on the subject. We may say that education is very much a vicarious thing:—that is, the parent, by paying for it, puts the character of his child into other hands to be formed, and persuades himself that by paying punctually the instructors, he is fully relieved from all further trouble on so important a subject. The business of the teacher is not to supersede, but to cöoperate with the parent. In the business of education no one should be allowed to take the place of the parent while the parent is living. No other person can take the place of the parent. The teacher is to work with and under instructions from the parent. Between them there must be unity and harmony of action. They are necessary for each other in accomplishing the desired result for the child. But in all instances the influence of the parents and of the home must be steady and uninterrupted. Like the centripetal force of the planets in our system, this home-influence must be constant in order to make the youth move steadily in the orbit of duty; and if it be interrupted or suspended, the soul which might have become the admiration of the world, will become a wandering star in the blackness of darkness forever. The wise teacher values this home-influence and seeks it as a powerful auxiliary. It is the man that is suspicious of his own ability and qualifications who fears it as officious intermeddling. Without this, the best teacher can do but little.

The parent who severs himself from the education of his child must expect that education to be faulty and incomplete. Many persons never look after this matter, thinking their duty is done when they have passed it over into what they think competent hands. Becoming dissatisfied with the progress of the pupil, they refer it entirely to neglect on the part of the instructor, never thinking there may have been neglect with themselves. Would you think a man was dealing justly by himself who would employ the best of clerks, and then surrender his business into such hands, without ever looking after it or inquiring into the condition of affairs? What then must be said of the parent who employs the best of teachers and never gives the education of his children another thought? The love of study is not natural to the child. At that early age we do not feel the importance of these things as in future years. Even among professional men settled in life, how few gird themselves to hard study unless under the pressure of outward necessity. It is not therefore strange that children will not generally study without being urged. The Creator has wisely ordained that their inclination should be towards recreation and physical exercise while the powers

of the body are yet in process of development. To constrain them to the proper amount of mental activity is the duty of their natural guardian the parent. The school-room must be to a great extent a place for recitation. And though the physical development must hold the first place in the attention of the parent, a suitable amount of study must ever be done at home. We do not mean by this that when the body has been run down by the duties of the past day the exhausted powers should be taxed till a late hour at night. I am no friend to the practice of burning the midnight oil under any circumstances, especially in childhood. Youth should close their books, and keep early hours with the brain lulled and at ease by recreation and innocent home-amusements, rather than with the brain excited and exhausted by hard study, before retiring to bed. A proper medium is the true ground, between idle neglect of all study on the one hand, and an overtasking of the youthful powers on the other. The good parent and the wise teacher will consult the recreations no less than the studies of the child. Whatever may be a person's attainments, they are of little value if he have his well furnished mind clogged with a broken constitution. The engine must be set in a strong frame or it will not work to advantage. We all feel with Juvenal,—

> Orandum est ut sit mens sana in corpore sano.
> For healthful mind in healthful body pray.

Keeping in view the truth that the object of education is the formation of character, we will feel the first requisite is that the school be pervaded by an atmosphere of high moral purity and honor. The first inquiry should be,—What is the character of the instructor? What is the moral influence he will exert on my child? His scholarship is a secondary thing. What we wish to say is not that the latter is unimportant; but that while scholarship is very important, the moral tone of the teacher is of much greater importance. In that master-piece of classic antiquity, the Defence of Socrates before his Judges by Plato, the philosopher says he thus addressed a father:—"If your two sons were colts or calves, we should have had to choose a master for them, and hire a person who would make them excel in such qualities as belong to their nature: and he would have been a groom or an agricultural laborer. But now, since your sons are men, what master do you intend to choose for them?" And what is the distinguished mark between man and the brutes? Is it not his moral nature? his conscience? The brutes have faint glimmerings of something like reason; they have nothing

even most remotely akin to conscience. They have no conception of right and wrong and the consequent responsibility. In choosing therefore a teacher for your son, will you pay no regard to the moral endowments of the man who is to have so important an agency in moulding the character of your child?

> Plurimum enim interierit, quibus artibus et quibus hunc tu
> Moribus instituas.
>
> Of highest moment deem it, in what arts
> And moral discipline you train your son. —Juv. 14 : 73.

How few parents ever think of looking at the moral influence of the school-room to which they trust their sons. They scan carefully the chilliness of the air, and take alarm at anything likely to enfeeble the bodily health; but the teacher may have an influence around him operating to freeze up every honorable and genial current of the child's soul, without ever disturbing the anxiety of the parent. It is not merely what an instructor may say, that is to be considered. The general tone of his character is the first essential thing. When nothing drops from his lips, there is constantly an unuttered, yet powerful influence radiating from him and making a lasting impression on the moral nature of the youth. Our disposition does quietly, surely, and constantly, by an unerring law of the Creator, assimilate itself to the character of those with whom we associate. This influence of character and example is far more efficacious than the influence of words from the lips. This is perhaps the most essential part of a parent's influence at home. This is a very material part of a teacher's influence in a school. And when your child is to be kept for hours, every day, during the most impressible years of life, under the influence of a person to whom he looks up with respect, and whose instructions he receives with confidence, how deep must be the furrows for good or for evil that fellowship must trace forever on the soul and on the destiny of your son.

> Sic natura jubet: velocius et citius nos
> Corrumpunt vitiorum exempla domestica, magnis
> Quum subeunt animos auctoribus.
>
> Nature's unerring law ordains, that vice
> Weighty with powerful influence from the life
> Of those we reverence at home, should strike
> With pow'r more deadly through our willing souls.
> —Juv. 14 : 31.

A a man of coarse and vulgar nature; a tyrant on a small scale, and capable of branching out into Nero's luxuriance of vice if only rooted in Nero's soil; fawning and obsequious to those above him, but

overbearing and insolent to his inferiors; without any generous fountain of honorable feeling gushing from his soul, and with only a meagre streak of knowledge of arithmetic, or geography, or perchance of what was once an inkling of classic lore running amid the barren gulches of a rough and rugged nature; such a man will counteract good influences at home, and assimilate a youth of genial, generous spirit to his own harsh and repulsive mould.

Almost above all other men, the person at the head of an educational institution should be a man of high-toned honor. Let him be by all means an accomplished scholar; but while all this, let him much more be a man of honor. And in the words of South,— "What is honor but the height, and flower, and top of morality, and the utmost refinement of life? It is as much the natural result, as it is the legal reward of virtue. Virtue and honor are such inseparable companions, that the heathen would admit no man into the temple of honor who did not pass to it through the temple of virtue." The words of the Lord Jesus contain the whole code of true honor,— "All things whatsoever ye would that men should do to you, do ye even so to them." *Matt.* vii: 12.

The revealed Word of God should lie as the corner-stone of every education. It is the corner-stone of our institution. This beautiful volume, presented by one who has been from the outset the most earnest friend of this institution, lies here as the exponent of our principles.* We deposit this here to-day as far more really the corner-stone of this college than any mass of granite that could be cut from the everlasting hills. This mass of heaven-born truth may be truly deemed the "one stone on which are seven eyes and engraved with the graving of the Lord of hosts," *Zech.* 3: 9; quarried from the hills of the city of the living God, and burning with a lustre before which the brightest brilliants of earth grow dim. Those who build with these precious truths, do, indeed, lay their stones with fair colors, and their foundations with something more precious than sapphires. Happy is he who has been permitted to deposit this volume, to lay such a corner-stone for this institution; and after such earnest struggles in its behalf, crown these exertions with such an offering. For this, as well as for all his efforts in this cause,— known perhaps better by me than by most other persons,— here, in the name of the Master whom he serves, in the name of the community for whose good this institution was begun, in the name of

* The Rev. Dr. Scott had presented the institution with a very beautiful and costly Bible.

the children and children's children in future generations yet to be benefitted by the results of these labors, I would thank him from the depths of my heart; and pray that a life so valuable and marked by so many labors of benevolence and love, may be long spared to enjoy on earth the rewards of those labors which follow the good man in more enduring rewards in heaven.

We would that the truths of this precious volume may ever purify the moral atmosphere around us, and give the tone to the bearing and labors of every instructor. Our principles can always be known by opening this sacred volume and understanding it as received by evangelical Christians. On the shield of Achilles, the sun with a cluster of stars was in the centre, while around the rim circled the majestic waves of the ocean: And in the education which we would have every youth to carry hence as a shield amid the battle of life, may this luminary of heaven-born truth ever be the central point, while around shall circle that spirit of honorable, manly independence which finds its emblem in the ocean's waves. This sacred volume shall here ever abide as the perpetual fire burning on our altar with a purer than vestal flame. Juvenal indicated the truth which religion has fully disclosed in the sacred Scripture:

> Semita certe
> Tranquillæ per virtutem patet unica vitæ.
> —Juv. x: 363.
>
> The pathway to a life of tranquil peace
> Lies through the realms of virtue.

Here would we have these beloved youth to take in their hands and kindle at this vestal fire that lamp which shall be a light to their feet along their path through life; and at last when they go down through the valley of the shadow of death, find that a greater than the great philosopher who put the safety-lamp into the hand of the miner, has placed in their hands,

> This torch of truth, not by an angel's hand,
> But by the Son of God brought down from heaven,
> A lamp to guide their feet, light to their way,
> Safe through the mazy darkness of this life,
> And through the deadly fire-damp of the grave.

Our principles are "God and our country." Next to love to God, the youth should be taught to reverence and love his country. "Cari sunt parentes, cari liberi, propinqui, familiares: sed omnes omnium caritates patria una complexa est: pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus." De Off. i: 17. "Parents are dear, children, relatives, friends are dear: but all the endearments

of all are embraced in the single affection of love for our country: for which what good man would hesitate to throw himself into the arms of death if thereby he could render service to his country." I have always admired the sentiment of the gallant Decatur, "Our country, may she always be right: But right or wrong, our country." And what if our country be like everything else on earth, not without human faults,—does that cut her off from the love of her sons? We would ask with that purest and greatest among the great men of our country William Wirt,—If my mother has faults, does that absolve me from obligation to love and protect her?

> "Nay: rail thy slanders as they will,
> "With all thy faults, I'll love thee still."

And this love fed and fostered by love to God from the earliest years of youth and boyhood, shall strengthen with manhood's ripening and declining years, ever prompting from warm hearts and unwavering affections the steadfast prayer,

> "And green forever be the groves,
> And bright the flowery sod,
> Where first the child's glad spirit loves
> Its country and its God."

To a man of proper feelings the relation sustained to his pupils becomes one of great interest and strong attachment. In such institutions the only unpleasant thing is the discipline. The youth generally are of an age when they have the thoughtlessness of boys without the judgment and the sense of honor belonging to men. Great forethought, forbearance, patience, and kindness combined with determination and tact, are necessary in controlling passions where judgment is immature, and on present management depends so much of future good or evil. There are few situations in which a good man will feel so sensibly his dependence on divine guidance and strength. Some spirits must be made to know that if they go too far, they will encounter the just chastisement of defiance of authority. Some spirits the rod only sours and goads to rebellion. On others it exerts a salutary influence. I am happy to say that our ranks have been recruited from the former class. If there should straggle in among us those who can be checked only by brute force, they will find this is not the place for them. They will be obliged to go elsewhere. As the French army is recruited from the citizens in general and it is considered an honor to serve with the eagles, flogging is abolished. They tell us that in the English army this

punishment must be retained because the ranks are recruited from an entirely different class of the community. Our ranks as an institution are recruited from a class which like the followers of the imperial eagles, must ever be controlled by appeals to their noble sentiments and honor. This school now numbers, without including those waiting to join us after getting into this new building, seventy-four pupils, representing sixty-three families. I can conscientiously say, after long experience, that a finer body of youth, of the same number, cannot be gathered from any city. And when I look over them and think how many fond parents have their affections and their happiness bound up in these youth, I feel it a solemn and sacred trust; their reputation becomes a sacred thing; their well-doing an object not only of earnest effort, but of daily prayer. I feel there can hardly be a greater confidence reposed in me by a parent, than to trust me with moulding the character of his child. Errors, deficiencies and obliquities which a relation like this may bring to my knowledge, I am bound by every principle of honor to bury in confidential concealment. We are here on the footing of gentlemen and intimate friends. My position gives me no right to oppress or make them uncomfortable; their position gives them no right to annoy or insult me. If they are guilty of improper conduct, they must do as gentlemen always do under such circumstances,—apologise. If I do them any injustice, I am always happy to make every proper amend. In all my positions of this character, my aim has been to do to those entrusted to me, as I would wish a person in my situation to do to a child of my own. And if through human frailty I am not able to act up to this high aim, it is a happiness at least to know that such is my desire. It is impossible for me to keep the affections of my heart from running out toward such youth; and as it is a happiness to pray for those we love, it is a spring of daily happiness to pour out the soul in prayer that after we have done our utmost a gracious God would cover them with his protecting wings.

In our course of study, our aim is to be thorough. In education, all instruction is worthless and worse than nothing, which is not thorough. The advantages a mechanic has derived from his trade, must be estimated, not by the number of flimsy pieces of work he has put together, but by the skill acquired in the use of his tools. The habits formed are the essential thing. In education, the great thing, so far as relates to the mind, is the forming of habits of close, continued, consecutive thought and application. There is not a sin-

gle study in which any valuable advancement can be made without thoroughness from the outset. What we say of the Greek and Latin languages, applies to other studies, when we say that the time is thrown away which is spent on these things, when they are not thoroughly studied. When properly pursued, the importance of these classical studies cannot be overestimated. They exert a moulding influence on the whole intellectual character, which nothing else can supply. In these studies—to use a military phrase,—the knowledge of the grammar is the key of the whole position. The grammar is the first book to begin with, the last to lay aside. When this is thoroughly in our grasp, we have little to do but improve a victory,—to follow up the words and idioms at leisure, until we make them entirely our own. You can as readily make a good soldier as a good scholar, without patient, drudging drill. Every one knows that when the prince of orators was asked what was the first, what the second, what the third thing in eloquence, he replied each time, action, action, action. To a person who might in a like way ask me, what is the first, what is the second, what is the third thing in education, I would almost say, drill, drill, drill. Go to the root of every thing. Do not be satisfied to go over a study as a daddy-long-legs goes over a book, touching it only here and there. Deal with it as the miner deals with the earth; turn it up patiently till you have got to the very bottom and know nothing is left unexplored.

We cannot make scholars without hard study on the part of the students. We can only take them to the rich leads of intellectual wealth and show them how to work; the labor of mining can be done for them only by themselves. The gathering of these durable riches is a work of toil and time. No patent machinery has ever yet been discovered for manufacturing scholars. All the things that have been heralded to the world as answering this purpose, have been found on trial to be pitiable failures. Those who have tried them, have been obliged to remain quacks all their days, or betake themselves to the old beaten paths of patience and toil. The hill of science is so steep and rugged that no engineering will ever be able to lay a railroad from the realms of darkness and ignorance at its base, to the towering peaks of light and glory at its summit. Persons who know nothing practically of the subject, sometimes seem to think that teachers ought to be able to shoot off their children with railroad speed into the domains of knowledge. They will put under one's care a child who has perhaps been for years drilled

into bad habits in some incompetent school, and then think you should in a few week's time undo all the bad habits and form others entirely new. Old habits are not easily broken. I have had young men in College, repeatedly, for three years in succession under my instruction, and at almost every recitation during that time have corrected mistakes, and at their final examination have found them to make the same blunders still. In nothing do we see the inveterate power of old habits more clearly, than in the way persons stick to the faulty use of language, whether Latin or English. To break up these habits is a work of persevering patience and toil. Far easier is it to teach a child who has never pretended to study, than one who has been badly or improperly managed. Lord Byron says,

> "And men must serve some time at every trade
> Save censure, critics are already made."

By substituting the words "teaching" and "teachers" for "censure" and "critics," we may express a current opinion. Many persons think any body can teach. And why not? It seems a thing easily done. Yet there is no profession which requires experience and wisdom more than this; none in which the work of an ignorant botch is attended with consequences more disastrous and irremediable. A man may be almost excused for expressing his contempt for anything passing under the name of education that crams the mind with patches of studies, to the neglect of patient drill. A scholar can have no charity for such quackery. The only thing for which such a course fits a child, is to be satisfied with nothing but the trash of novels and float about as froth on the surface of society without making any impression or carrying with him any weight. In forming the shield of Achilles, the first thing done by Vulcan was to forge out by patient blows the metals that formed its substance and gave its value as a shield; after this had been done, he spread over them the exquisite sculpture, the description of which is one of the most beautiful gems of ancient poetry: thus in an education the essential studies are those which require to be elaborated by patient drudgery, and which may seem to superficial observers less showy and attractive; but when considering the ends for which an education is to be used in the struggle of life, we find that our advantages are gained by the solid rather than the ornamental branches of an education. In the tug of battle, it was not the beautiful figures in delicate tracery from the artist's fingers, but the plates of metal elaborated by the patient blows of the mechanic's brawny arm, that

shielded the soldier from wounds and death. Give the youth sufficient drilling of the proper kind, and he can afterwards do the rest at his own will.

The friends who have coöperated in this undertaking will allow me to congratulate them on the success of their efforts, and to remind them that a recompense awaits them from Him who has said the humblest act done for His cause shall not lose its reward. Those who have had confidence enough in me to intrust me with those living souls in the tenderness of early youth, which are far more precious to them than earth's most costly jewels, will permit me to assure them that I feel fully the sacredness of the trust. To me the work is a labor of love. It has not been taken up as a stepping-stone to some ulterior advancement. Love to the Lord Jesus Christ is the spring of my motives. With this is blended love for companionship with the young on a footing so peculiar, confidential, and tender as that which must exist between them and the good man, who devotes himself to such a work not from mercenary motives, but the mingled feelings of love to Jesus and love to the young. My desire is to be with them on the footing of a steadfast confidential friend; and that the relationship here formed may run forward into the ripened and enduring friendship of life's mature and latest years. I could not endure my position if I thought I must be on any other footing with them. My avarice is for their increase in the enduring riches of the intellect and the heart, for their affectionate regards and confidence, and for the recompense that He whom I serve gives to good and faithful servants. I am but hoping here for what I have realized among the beloved youth of other institutions, when I say, I shall ever rejoice to aid them by efforts and counsels in every way in my power; make their daily weal a blended portion of my daily prayers, their sorrows share the sympathy of my heart; feel next to their parents an honorable pride in their success in life; and if they precede me down to the Valley of the Shadow of Death, claim the privilege of standing next to their own household in dropping the tear of affection into their graves. When the ancient hero was descending to the regions of the lower world, the prophetess directed him where to find the tree whence he plucked a golden bough, which borne in his hand, opened for him the way through all the dangers and darkness, and enabled him to emerge again safe into the light and life of the upper world. Nor shall I forget to point them to that tree of heavenly origin and growth, the Sacred Scriptures, laden with richer than the golden fruit of the Hesperides, where they may pluck

the golden bough of truth and salvation that will open before them a path of safety through all the dangers of the grave and the world of spirits, and enable them to emerge from those realms of death, like the angels from the tomb of Jesus, with the vigor and beauty of youth and immortality in their wings.

THE CITY COLLEGE.

Our readers may find in this number some account of the opening services of this Institution. We recommend to their careful perusal the address of *Rev. Dr. Burrowes*. The following remarks, with a few additional clauses, are copied from the report in the *Daily Times*:

DR. SCOTT'S ADDRESS AT THE CITY COLLEGE DEDICATION.

The address of Dr. Scott at the dedication of the new City College, on last Tuesday, contained a number of happy allusions, and gave much interesting learning in regard to Colleges. He said:

Ladies and Gentlemen:—It is with no ordinary emotions, I assure you, that I have witnessed your assembling here to-day. I am not here as the pastor of Calvary Church, but as your fellow-citizen taking an interest in the establishment of an institution which is destined to exert a wide and good influence upon the community, and to afford to the young men of California the opportunities of education and culture which are so much needed.

There was a time when the mammoth trees of our own forests were little, tiny sprouts, then saplings, then trees, until now they are the wonder of the world, standing as giant sentinels on the mountains, girded about with a furry-like coat of bark sixteen inches thick, and ninety feet in its surroundings, and their branches waving in the air more than three hundred feet above their roots. The old line is true, that

"Tall oaks from little acorns grow,"

at least, mammoth trees grow from small seed. And as the student of the woods and forests sees the gigantic proportions of the tree in the embryo germ, so does the anatomist foresee the elephant in the tiny young. It does not, then, require supernatural, prophetic impulses to see in the boys and girls of our day the men and women of the rapidly coming generation. The present influence of a school

or of a dozen boys, may be small, may not be seen at all; but it may become—it *will* be great. The men who commenced the *Edinburgh Review* were once schoolboys, and without a name among the great—unlettered and unknown. But now, as long as the English tongue is spoken, and wherever English literature is known, they will be regarded as having exerted a most potential influence on Great Britain and upon the world.

We are encouraged in our work, moreover, by calling to mind that the great seats of learning in Europe and America have risen from small beginnings. The early struggles of Harvard, Yale and Princeton, are generally known. They are the outgrowth of feeble beginnings. From the offerings of a few shillings and a few books, they have grown to be first-class institutions, a blessing and an honor to our country and to mankind. And the same may substantially be said of Cambridge and Oxford, in England; the University of St. Andrew's, Edinburgh and Glasgow, in Scotland; and of the University of France. Augustan monks were the founders of Oxford, and first built its halls and received revenues. And, by the way, the College halls, so much renowned, are mainly boarding establishments or eating saloons. The studying is done with tutors and under masters. But for centuries Oxford owned neither hall nor College, nor chapel. The University dwelt in *rented* buildings, miserably accommodated at that. Even when its students were numbered by thousands, its rooms were rented and its furniture scant and shabby. The monks of Croyland first made Cambridge a seat of learning, and even after their students were three thousand in number, their studies were pursued in a *barn*. Now, as the glory of an age or country does not consist in never borrowing anything, but in perfecting what it borrows—as all ages and all countries are united—so it is proper for us to learn all we can from the past, and adopt what it furnishes us that is suited to our times and condition. Every age acts upon its successor, and all past ages upon the present and the future. It is only through great stupidity that the light of former generations are allowed to pass away as the stern-lights of a ship, enlightening only that which is passed over. Not to name the institutions of our own country, which are familiar to you, the Colleges and Universities of Paris, Salerno, Salamanca, Toulouse, Orleans, Bologna, Padua, Naples, Pisa, Lisbon, Prague, Vienna, Bonn and Cologne, and of many other cities on the continent, besides those of England and Scotland, and besides the Cathedral Schools attached to the dioceses or parishes of the churches from the earliest

ages, for the Church of Christ has always been the friend of education and the promoter of the arts, and of the purest and best forms of civilization; all these are quite sufficient to inspire us with confidence that San Francisco needs and will have a University of its own that shall do honor to it. The Universities of Paris, Oxford and Cambridge had their origin about the same time, though Oxford claims a greater antiquity than either of the others. It is, indeed, impossible to fix the exact date to either of them when their University life began. A plausible tradition assigns the foundation of Oxford to Alfred the Great. The Universities of Oxford and Cambridge were established on the monkish system of living together and within their own walls, and upon revenues from land, and endowments, and hence the cities of Oxford and Cambridge grew up around the Universities; whereas the University of Paris was established in a great city, and the students were required to live in the families of the city, and not allowed to board and lodge in masses or College commons, as monks do. *Sir John Reresby* says that in his day (1654) the University of Paris contained fifty-five Colleges, but only one, the *Sorbonne*, was endowed, and that by Cardinal Richelieu; and that these Colleges were only places of public lecture, the scholars having to live, lodge and find accommodations in the town. And this distinction obtains generally to this day between the Continental and English Universities, in which, however, it is to be observed that the Scotch Universities resemble the Continental. The Colleges of New England, and indeed of the United States, generally, established in our earlier days, were modeled after the Universities of England, whereas, in our humble judgment, the Continental and Scottish system is much better. And so much is this becoming the prevailing opinion in our country, that several of our old institutions have modified their plans or abandoned them altogether for the Continental one, and most of the new institutions of learning are formed on the Continental plan; that is, they are located in the heart of a large city rather than in a sequestered place. Cambridge and Oxford have built cities around them, whereas, on the Continent the cities have built the Colleges.

The plan proposed by the friends of this institution, is, to provide ample halls for study and recitations, library, apparatus and lectures; and students from abroad are to find *homes in the families of the city*. On this plan, boys sent here for an education, will be still surrounded by home-like influences, and can be attached to whatever Sabbath-school and Church their parents desire to have them attend. The

celebrated Universities of Halle, Berlin and Leipsic are conducted, substantially, on this plan; King's College in London, and the University of London itself, recent institutions, and the University of New York city, and the City University of St. Louis, and many others are established on the plan proposed for this College. The Universities and Colleges of Europe, and those more recently established in our own country on the same plan, in many of our large towns and cities, are a sufficient proof that our plan here is now generally admitted to be a wise and practicable one, and under all ordinary circumstances, the best one for the most thorough and practical education of our sons. And if this be true, generally, it is especially true of San Francisco, whose climate, and literary societies, libraries and professional men, make it preëminently suitable for a University. There is no other place on this coast, nor will there be any other place for many years to come, where a young man can enjoy such opportunities for acquiring a knowledge of modern languages, and of commercial life, while at the same time every advantage is offered to him to acquire a thorough knowledge of mathematics, and of the ancient classics, as are now to be secured in San Francisco.

It does not seem necessary, my fellow-citizens, nor proper, after all you have heard and what you now see, for me to dwell on the importance of having an institution of learning of the very first class among us, and in such a city as this. The influence of such an institution upon the city and upon this coast cannot be easily overrated. The day will come when the Colleges of San Francisco will equal, if they do not surpass those of any other city in influence upon mankind. Who would not consider it one of the greatest behests of a kind Providence to share in founding a University here that should do for California and the whole Pacific world, what the University of Edinburgh has done for Scotland and the British Empire?

The plan proposed is one within our reach. It is practicable. It is now a necessity. This is the home of many of us—some of us by choice, others by necessity. This country will also be the home and the grave of many who do not now so design. And then, God has sent a large number of children to California, and they are coming and being born still, and these events are very likely to repeat themselves. And already there are a large number of boys here who must soon have a College education, or they will be too old—not to learn, but to go to school. Where, then, are they to be educated—abroad or at home? For every consideration, in all ordinary cases,

we say, at home; and so *at home* that they will go from their mother's breakfast table and their father's morning prayer, to the College. And then we have only to look at the economy of a home education, and we shall see that it is practicable and best. Clothing and books can be obtained here on a very trifling advance of what they cost East. Then apply arithmetic to the sum to be paid to get to a College East, some $300, and the expenses there, from $300 to $500 at least per year, and you find nearly or quite the largest half of a thousand dollars for one year, and the best part of a thousand dollars for every year of a College course abroad. Expenses are various, but this is an average.

Now, if we who have sons to be educated, were to spend what it will cost us to graduate them at an eastern College, in connection with our neighbors here, we can educate them as well at home, and probably better than we could abroad; and then we shall have built a College for our sons and our grandsons, and our descendants, till Gabriel's trumpet sounds the end of the last term—of our globe as it now is. You will then, also, have been a blessing to your country and to your generation.

The wants of this College for the present are very moderate. The day, we hope, is not far distant, when a large brick edifice with libraries, laboratory and lecture rooms, and all such things, will be erected. Soon a regular freshman class is to be formed, and a provisional corps of professors are ready to assist in giving lectures. But what we want now is a little help to get some of the sand from our grounds, and to procure an apparatus. With an apparatus, this institution will at once be able to begin its College classes.

The speaker then turned to the pupils and made a brief but stirring address to them. He bade them remember that they were soon to take the places of their fathers in the various relations of life—some as merchants, some as professional men, some as legislators, some as generals. He told them the Duke of Wellington learned how to win the battle of Waterloo, by learning obedience, and patience, and perseverence, at Eton College. He spoke of the great men of past ages and the great men of to-day; each one was once a boy learning all his lessons—some of them with not one-half the advantages which every boy before him had. He pointed out the vast, rich fields of learning lying before them, counseled that they should march on to conquer, and be careful to leave no untaken forts behind, to attack them in the rear and cut off their supplies—in other words, that they would leave no lesson unlearned. Your mind, said

he, is the instrument with which you have to work. It is only by discipline, by self-culture, that you can have it in the best working order. If it is not exercised aright you will not be able to do your work. If you look at an object through a glass, the glass must be sound and without a blur upon it. Your life is a book, of which there can be but one edition; as it is written, so it must stand forever; you cannot turn back and re-write any of its pages. You will never be boys again. It is, then, of great importance for you to have each page such as you would be willing to have read before all the world.

THE OPENING OF THE CITY COLLEGE.

We take the following article from the daily *Alta* of this city:

Editors Alta: Yesterday, the 5th of February, 1861, the City College, on the corner of Geary and Stockton streets, was opened with appropriate services. It seems to me, Messrs. Editors, that, without any exaggeration, the occasion may be said to have been a great one. I do not mean, now, that the occasion was a great one in view of the literary exercises which marked it—although these were of the highest order; but it was great intrinsically. It surely bore this character to Dr. Scott and Dr. Burrowes, with the other regents and teachers of the institution. They beheld in the College an answer to many and earnest prayers, and a reward of constant and vigorous efforts. And it seems to me that they must be able to see in it, also, a worthy complement to their labors in other times and other fields. Hitherto, they have founded and filled Churches. Hitherto, they have touched the springs of Literature; they have beaten out their *wedges of gold*, and given them freely to mankind; they have held up before our young men that noble model of character and life—the prophet statesman Daniel; they have lifted up before our daughters, wives and mothers, the beautiful example of Esther, the Hebrew-Persian Queen; they have spread before the Christian world the lessons of the story of the "Giant Judge," and the beauties of that "Song of songs, which is Solomon's." And they have touched the springs of the periodical press, also—establishing a magazine which, we trust, will stand forever as an *expositor* of Christian truth and Bible doctrine. Thus, the founders of the City College have put their hands for good upon the Pulpit and Press.

But with the founding of this institution they pull the golden cords of Education likewise. Hitherto they have given *contributions* to literature; now they begin to form and give *contributors.* Hitherto they have furnished *commentaries* upon portions of truth; now they begin to fashion *commentators.*

The event, then, of which we are speaking, was surely a great one in its relations to the regents and teachers of the City College. But, I think, it was a very great one also in its relations to the State of California. Here is another institution founded in her midst, amid the prayers of men, upon the Word of God, and (according to the motto of Harvard) "In gloriam Christi."

But I venture to go further. On yesterday, the Nones of February, 1861, was opened the westernmost College of the world. The event, I claim, was a great one for the world. California is the farthest west—what comes next is the farthest east. The City College, then, is the westernmost of the world, and this means a great deal. The farthest east—the Sandwich Islands—is supplied with a College. It follows, then, that the City College of San Francisco supplies the last link in a great chain of collegiate education, embracing the world. The beams of classic light rolling east and west from the European centre, have at last met—met, not like two beams of natural light, to extinguish one another, but to their mutual augmentation and glory. SEDGELEY.

CONDEMNED CRIMINALS.

A FEW years ago I visited, as a clergyman, two condemned murderers, within the same week. They were very different men. W—— had been guilty of taking the life of his wife. Waiting on her sick-bed with the greatest apparent devotion, and assiduous in his application to (public) prayer for her recovery, he had secretly fed her with arsenic till she died. But, being appointed to the gallows, he was utterly unstrung. Entering his large cell, we saw him sitting at the further end in that precise attitude which so often appears in the pictures of such scenes. He was leaning back in his hard chair, with stiff neck, eyes turned towards the door, ankles chained together, and hands stretched forward holding a string by which the weight of his chain was somewhat lightened from his limbs. On entering into conversation with him, it soon became

perfectly evident that he was in no condition to attend to religious things. His soul had been on the rack till it was unstrung with its hopes and fears respecting a pardon, or a commutation of sentence. And as, under the influence of these hopes and fears, he had been led so often to assert his innocence of the crime, his mind now, in its unstrung state, seemed really to be possessed with the idea that he was innocent. And this, again, acted in a peculiar way upon his capacity for conversation upon religion. Possessed with the idea that he was innocent of the great crime for which he had been condemned before men, he was utterly unable to entertain the idea of any guilt beyond this—of any guilt before the tribunal of God. In vain we urged upon him that we came to his cell, not to speak of his guilt of the crime of murder, but of his guilt of unbelief in Christ; that we visited him simply as a man about to die, without reference to the mode, or occasion, of his death. But it was all in vain. The idea of innocence—innocence! pursued him through all his trains of thought; and he was utterly incapacitated from entertaining the least idea of such a thing as his guilt of any crime, or before any tribunal. It was a curious development of human nature, and not less distressing than curious. I have said that poor W——'s mind had been unstrung through the racking energy of his hopes and fears respecting a pardon from the Governor, or a change of penalty. To this cause must be added another of a peculiarly painful character. The jail in which he was confined furnished no place for his execution, so that a temporary structure had to be erected near by. For security and economy this structure was made to abut upon one side of the jail, and the side necessarily chosen was that upon which the prisoner's cell was located. Hence the poor wretch distinctly heard every movement which was made outside in the erection of this house. And he could but listen! — such is the human mind. He was even said in the village to have actually counted every nail which was beaten into the boards. This torture may have been unavoidable—as it was claimed—but a feature was added which certainly was not so. To this feature he alluded in his talk with us. "This is a solemn place," he said, "this condemned cell. That house in which they expect to hang me is just outside there. *I hear the weight drop when they show the apparatus to visitors!*" No wonder the man's mind was unstrung with such sounds as these ringing through the silence of his cell! And what an outrage! The law condemned that man to one death, but its thoughtless, vote-seeking officers made him suffer forty!

Poor W—— met the penalty of the law in a few days after our visit. He died—as so many have—with the words of Stephen upon his lips; but he was so weak at the last that he had to be supported to the gallows and under it. Supported under the gallows! Why is the idea so revolting? For two reasons. The need of support implies weakness, and weakness misery. Hanging a man thus, then, has the appearance of heaping misery upon misery—a thing always revolting to the sensibilities. (But did not Christ's execution—when he was faint from loss of blood, too weak to bear his cross, and so weak that he was "dead already" when they came to break his legs—involve the same element of the painful?) Again, when we lift, or support, another human being, it is usually through tenderness and for purposes of humanity. To lift for hanging, shocks us by its incongruity — as the kiss of Judas — a token of friendship turned into an instrument of cruelty. But I will speak of my second visit at another time. C. R. C.

"MILKING THE GOATS."

The *Presbyterian Banner* of Pittsburg, Penn., has commenced its *ninth* volume, with renewed energy. Our good brethren of this paper have said some things about our Boards, and especially about the Domestic Board, with which we cannot sympathize; but they are industrious and able editors, and have improved their paper as it has progressed. *The Banner* is well printed, and on good paper, at $1,50 per annum in advance. "Ministers and elders, and all *good* men, women and children," are called upon by the editors to aid in sustaining it, from a "principle of love," and we hope they will do so. We in California, however, are not so particular. We look not a gift horse in the mouth. Nor do we scruple to milk the goats as well as the sheep. In fact we find goats' milk out here to be sweet and very rich in cream. Nor does our conscience trouble us in the least for this, for we can prove it to be both orthodox and pious. Thus: God gave the spoils of the Egyptians to the Israelites to use in the building of the tabernacle, and He made the Hebrew lore and heathen classics that Paul had acquired before his conversion, eminently serviceable to the advancement of Christianity. And then, it is by milking the goats that they are generally brought into the true fold. They begin to be interested in religious institutions as they are influenced to contribute to their support. It is better for them to

pay for a pew, or subscribe for a religious journal, than to have it given to them. They go to church or read the journal "to get the worth of their money," until they acquire the habit or the taste for it. They may go to hear Jesus at first because of the Samaritan's urgency, and then believe on their own account. We could not build churches, nor sustain pastors, nor establish religious journals here, without aid from the world. We invite, therefore, all sorts of men, Women and children — publicans and sinners — as well as ministers and elders to help us sustain and extend the EXPOSITOR.

THE PRINCETON REVIEW AND OUR COUNTRY. — The first article in the January number of this Review, from the pen of Rev. Dr. Hodge, has caused us great grief. No man living has a greater regard for Princeton and for Dr. Hodge, than we have cherished for now nearly thirty years. We do not now propose to enter into a detail of our views on the subject of this article, which is "the State of the Country;" but we cannot reconcile it to our sense of duty to let it pass without recording our dissent from it. The tendency of the article is to rend asunder both the church and the State, and, as far as its influence goes, to excite civil war. The author did not so intend, but this is the bearing of the article. Its spirit is bitter, and the arguments all from a northern point, and in our poor jndgment, for the most part, incorrect. We protest against such views being received as the sentiments of the Old School Presbyterian Church. Our grief is unspeakably great at beholding narrow and one-sided views from any section of our country, for all such representations increase our troubles, and if not corrected, will produce a division in our beloved Church, as well as foment the political agitations of the times.

REV. CHARLES RUSSELL CLARKE.—We are happy to welcome this gentleman and his accomplished wife to our shores, and to the columns of the EXPOSITOR. It will be seen from our advertising pages that Mr. and Mrs. Clarke have opened a first class Female Seminary in our city. Their qualifications for such an enterprise are attested by past experience, and testimonials of the highest character. An article from Mr. Clarke's classic pen is to be found on page 394.

AFFLICTIONS SANCTIFIED.

It is remarkable how many distinguished and even great men have been afflicted with some physical weakness or defect. In our lectures on *Esther*, the Hebrew orphan, who became the Queen of Persia, we illustrated the remark that God takes particular care of orphans. Indeed Providence seems to have been careful to make widow's sons distinguished. If it had not been for Zaccheus' littleness of stature, it may be fairly questioned whether he would ever have been honored with Jesus as guest in his house. Sir Isaac Newton is said to have been so small and feeble when born that he could have been squeezed into a quart cup without using much force. Kirk White and Coleridge were sickly. Sir Walter Scott and Lord Byron were lame or club-footed; Robert Hall lived a martyr's death. Time would fail to give the details showing that the best poets, clearest thinkers, most ingenious inventors and noblest writers have been much indebted in some way, and at some period of their lives, to sickness or some physical defect. This may be owing in part to the fact, that feeble health turns the mind in upon itself, and thus aids reflection; and in part also to the fact, that sickness sharpens the intellect by nerving the mind *to endurance* and to hope through intense suffering. Actual sickness is a great weariness, and wastes the physical substance, but on recovering, or even partially recovering, it sometimes gives us a permanent elevation of thought and a wider horizon. Whatever may be the explanation or the natural philosophy of the connection between the mind and the body that produces such a result, it is a matter of experience as well as of history. It is under sufferings or amid afflictions and trials, that the highest works of human genius have been produced. "We can call to mind," says a pleasing writer whose name is unknown, "some members of a family always ailing, always sick, and yet the most exemplary and influential members of that circle. In the backwoods such a child will grow up with tastes so pure and simple, habits so neat and refined, and affections so elevated, as to give all the highest results of a most finished education without going through any of the fashionable forms of city instruction. She may be the weakest of the whole, and yet her words of love and gentleness light up the whole family circle and rule and regulate and refine the whole. Or, in the humble walks of city life, one such weak and

sickly child will contrive to establish habits of neatness, and cleanliness, and refinement in an attic or a cottage, such as are often vainly sought in palaces and splendor. If she dies her memory is fragrant. The whole family circle, perhaps the neighborhood, are really elevated by the memory of the plans and habits she first established, and of the atmosphere she breathed. But if she recover, then she carries up into life and vigor the neatness, order and quiet elevation first conceived through the refining processes of sickness and sorrow."

Sickness, sorrow or trials of any and every kind, when sanctified, refine and elevate the character. While they last they are not pleasant, but grievous and hard for flesh and blood to bear; but even while they are crushing our hopes they teach the senses acuteness and expand our sensibilities, and make us more considerate and less selfish. Good writers tell us that if it were not for the occasional droughts or dry seasons, the best lands would become worthless. They are saved from utter exhaustion and degeneracy, because in dry seasons, the lands suck up from deep currents beneath, with the moisture, those mineral manures that restore and fertilize the soil above, but which are so far below that they are sucked up only by the pressing wants of the dry seasons. And just so it is with sickness and sorrow. They strike down deep into the fountains of the heart, and draw up from it such influences as develop the highest style of character.

It would be extraordinary, my brethren — I may even say, contrary to the recorded history of God's people, if we could be ripened for heaven without affliction, and more particularly, if it shall have pleased God to make us useful in his service. "We must, through much tribulation, enter the kingdom of God." It was through suffering our Lord himself passed into his kingdom and glory. And as was the Master, so must be the disciples, whom He most loves and honors. From Abel to Paul, and from Paul to our own day, this is manifestly the rule — great usefulness is tempered by much suffering. So weak is human nature that revelations and ascensions to the third heavens must have the ballast of a pricking thorn in the flesh.

Our Lord was a man of sorrows. The prophets and apostles were men of sorrow. The great and the good have been and are men of sorrows, much greater than we know or can clearly see, for in their histories, even the Scriptures give us rather glimpses than a full description of things. The Word of God gives us an insight into their principles, rather than a detail of their lives.

David says, "Before I was afflicted I went astray; but now my feet hasten to keep thy law." "We glory," says *Paul*, "in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Rom.* v: 4, 5. "Affliction," says old *Thomas Watson*, "is God's physic to expel the noxious humors; it cures the imposthume of pride, and the fever of lust. Affliction is God's file to fetch off our rust, his flail to thrash off our husks; the water of affliction is not to drown us, but to wash off our spots. O, what a merciful Providence is this! though God bruise his people, yet He heals them. As if one should throw a bag of money at another, and a little bruise him, yet, it doth enrich him. Affliction sanctified enriches the soul and yieldeth the sweetest fruit of righteousness, even eternal life."

When are our trials sanctified? We answer, afflictions are sanctified when they lead us to acknowledge and acquiesce in the sovereignty of God — when they are a school of discipline, enabling us to see the authority of God, his holiness, justice, faithfulness, truth and goodness, and to trust in Him. Afflictions are sanctified to us, when they teach us to know ourselves in our true character. Self-examination is often urged in the Scriptures, but it is often wholly neglected until the hand of God is upon us. Afflictions are sanctified when they bear us from an inordinate attachment to the world, and prepare us to see God in his glory. The preciousness of the divine promises is not fully tasted till they are tried in the hour of sorrow. Then the heart is softened and humbled, and waiting upon God, finds its strength renewed. Trouble brings coals to the incense, by awakening the spirit of prayer. When God's chastening hand was upon the Israelites, then then poured out their prayers. *Isa.* xxvi: 16. In the ship *Jonah* is asleep, but in the depths of the sea he is crying mightily to God. When the floods compassed him about, and the waves and the billows passed over him, and the weeds were wrapped about his head, THEN he remembered the Lord, and his prayer came up unto Him, into his holy temple. And so with *Manassah*. It was when he found himself in chains, and the iron entered into his soul in the gloomy dungeon, that he prayed to the God of his pious father Josiah, saying, O Lord God of my fathers, have mercy upon me.

It is not until the hour of trial, believer in Christ, that you will ever realize how precious He is. It is when all other springs are

drying up that He will appear to you as one altogether lovely. A Prince and a Saviour, who giveth us grace and glory. SALVATION IS OF THE LORD.

CHAPLAINS IN THE LEGISLATURE.

WE HAVE been too much crowded of late to follow the proceedings of the Legislature, but our eye has fallen on a statement somewhere that the resolution asking for a chaplain, though eloquently supported by two or three gentlemen, had been tabled. We have heard of an anecdote that occurs to us now, that we recommend to the study of our law-makers. An Indian related the story of his wrongs and trials, misfortunes and poverty to a white man, who expressed himself as exceedingly sorry for him. Whereupon the Indian, fixing his eyes keenly upon him, asked, eagerly: "*How many dollars you sorry?*" Now we would respectfully ask these eloquent gentlemen who desire to appropriate the public money to pay a chaplain to pray for them, How many dollars are they willing to give for the services of a chaplain? Do they not know that in this country, where we have no established religion, that the Constitution forbids the using of any of the public moneys to pay for any religious services anywhere? There is no more reason why the State treasury should be taxed to pay for prayers for our legislators than for our miners, sailors or blacksmiths. They are able to go to church on the Lord's Day, and should be able to pray for themselves every morning before going to the Hall. Religion to every one of them is a personal necessity, which they should provide for out of their own means, just as they do for their own clothing. They should pay for their religious services at the Capitol just as they do, or ought to do, at home. It is well known that Californians do not hesitate to put their hands into their pockets for anything they really desire to have. No one believes more in the necessity and efficacy of prayer than we do. And no one would rejoice more sincerely than ourselves to know that our legislators felt and acknowledged the presence of God, and that prayers were made to Him every day in our Legislative Halls. But we protest against the use of the public moneys for the support or promotion of any religious rite, ceremony or service anywhere. We protest against the Legislature recognizing any creed or religious preference, or making any distinctive religious laws. It is a civil, and not a religious assembly, and being composed of many

religious creeds, perhaps the best way would be to invite the city clergy to officiate in turn; or to elect chaplains alternately from different denominations, *always paying them out of their own salaries*. Nor do we believe any one of the honorable gentlemen would go home with less money in his purse, because of his contributions to pay for the services of a chaplain.

A PRAYER FOR THE TIMES.

BY THE EDITOR.

Almighty God, the only Lord of the Universe, we know that Thou rulest in the heavens and over the whole earth. Thou art the ever blessed Creator of heaven and earth, and all that in them is. Thou hast prepared Thy throne in the heavens; Thy kingdom ruleth over all. Promotion cometh neither from the East nor from the West, neither from the North nor from the South. But God is Judge: He putteth down one, and setteth up another. Thou, O Lord, givest kings and rulers, and Thou takest them away; now in mercy, and now in wrath. Thou art the only living and true God, plenteous in mercy and blessed forevermore. The nations of the earth are as nothing in Thy sight. We and all the peoples of the world are in Thy hands as clay is in the hands of the potter. Thou hast an undisputed sovereignty over us. But there is forgiveness with Thee, that Thou mayest be feared. We, therefore, Thy unworthy servants, do humbly submit ourselves to Thee as our God and the Supreme Ruler over all things. We adore Thee as the God of our Fathers. We pray to Thee as our God and the God of our children in covenant forever. We bless Thee for all Thy goodness hitherto vouchsafed to us as a people — for Thy blessing upon our fathers, whom Thou didst bring to this continent and protect in our national infancy. We praise Thy great name for all the favors Thou didst bestow upon them. We praise Thee for their courage and heroism in suffering and in battle — for their wisdom and prudence in counsel and for their patriotism and piety. We bless Thee that Thou hast hitherto gone forth with our bannered hosts and led our fleets, and covered them with Thy shield in the day of peril. And now, O Lord God, Thou art still our God, though we have sinned — have greatly sinned against Thee. We are altogether unworthy of Thy great goodness. It is by Thine unmerited mercy that we are not already consumed. To Thy name be all the praise and all the glory. Not

unto us, not unto us, O Lord, but unto Thy name be the praise for all that our fathers have done that was noble and excellent. It is by Thy right hand we have been exalted to the very spire and pinnacle of glory. We have not deserved even the crumbs that fall from our tables. We have done wickedly in Thy sight. We have transgressed Thy holy laws. We have, like Cain, hated our brother. And in very many ways we have gone astray. Nor is there any help or soundness in ourselves. Our wise men are weak. We have offered sacrifices where Thou requirest obedience. We have neglected plain duties in trying to be wise above what is written. We have undertaken to lead rather than follow Thy providence. We have run before we were sent. We have made ourselves a proverb in the earth by reason of our pride and vanity, self-conceit and boastings of great things. We have glorified our fathers and glorified ourselves, and have forgotten Thee. Alas! O Lord God, our fine gold is dim. We are a rebellious people. But, O, do Thou have mercy upon us. Cast us not clean out of Thy sight. For Thy great name's sake — for Thy Church's sake, have mercy upon us. Forgive our sins. Blot out all our transgressions, through the merits of Thy beloved Son, our Lord Jesus Christ. Restore unto us, we beseech Thee, the light of Thy countenance. May righteousness and peace be the ornaments of our times. Bless all that are in authority in all these American States. Endow our Representatives with knowledge and our Senators with wisdom. Preside over both Houses of Congress, and in all Conventions, Committees and Assemblages of the people or of their representatives; overrule all the goings forth of our fleets and armies for Thy glory in the peace and prosperity of these great American States. Sit Thou at the right hand of our governors and of the President and Vice President. Bless the Heads of Departments and our army and navy. Raise up able men, wise men and prudent men who may discern the signs of the times, and have wisdom and courage to do all those things which shall make for peace. May all our rulers be men after Thine own heart. Drive away the threatening clouds of war. Restore brotherly love between the people of all our States. O Lord God of our Fathers, look down in great mercy upon our beloved country, and save us from all insurrections, animosities and blood-shedding. Deal not with us after our sins, nor reward us according to our iniquities. But stay the progress of discord, and let mercy triumph over judgment. We acknowledge that we deserve to be blotted out from among the nations of the earth for our many sins. We acknowledge that Thou orderest

the destinies of nations no less than of individuals, and that we deserve nothing but rebuke from Thee, but O Lord God of our fathers and the God and Father of our Lord Jesus Christ, have mercy upon us now in this our day of shame and peril. And for the sake of Thy people and of Thine Holy Church, be pleased to grant us true repentance for all our sins. Be pleased, O Lord, so to overrule all things, that all sections of our country may be restored to peace, and that in union and love we may all again be bound together as well in affection as in interest. And grant to preserve our institutions in their purity and vigor to the latest ages. Do Thou so overrule all our national affairs as to promote the kingdom of Thy dear Son, throughout all our country, and establish Thy kingdom of righteousness, joy and peace in the Holy Ghost in all the earth as it is in heaven, for thine is the kingdom and the power and the glory for ever and ever. Amen.

February 10th, 1861.

California Bible Society.—We have before noticed the eleventh annual report of this Institution. It is in a flourishing condition. There is no Society more worthy of the liberal contributions of the public, nor has any Society a more able and faithful and judicious Agent than the Rev. F. Buel. Renewed efforts are to be made to establish Depositories throughout the State, and to give the Holy Scriptures to all the people of the State.

Rev. W. C. Mosher, after an absence of some years, accompanied by his family, has returned to California to make it his future home. Mr. Mosher is a fine scholar, a good preacher, and a gentleman of just such a spirit and refined manners as we need to help to lay the foundations of society in a new State.

Rev. James Woods.—This pioneer minister of the Church has been laboriously engaged ever since the last Synod as Superintendent of Missions on this coast. From various notices in the papers of the interior, and also from private letters, we are gratified to learn that his preaching and labors are highly appreciated by the people. The prospects of our Church on this coast are bright and encouraging. To God be all the praise.

NATURAL AND APOSTOLIC INTOLERANCE.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. —*Mark*, ix: 38–40.

Somebody has said that every man is born with a Pope in him, whether he is ever brought forth or not. Now whether this young Pope is a natural generation or acquired by education, it is certain every unrenewed man, and even some who are converted, would be Popes if they could. Nor is this property patented exclusively to any one church. Every collection of men in possession of power is in great danger of abusing it. The tyranny and the persecution of a majority is more than that of a single despot. Nor is there any country in the world where the tyranny of public opinion is more oppressive than in the United States. There may be reasons for this, but still it is cruel. And John said "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." And is it *John* that has turned high churchman, and says the dissenter is not a follower of Christ, because he is not in our communion? Or is he the dissenter saying with quite as strong a conviction, the churchman is no better than a baptized infidel, because he followeth not with us. And is it so, that a man may be doing good, even casting out the devils of uncleanness, of drunkenness and of ignorance, but because his method or manner of doing good is not canonical, our prejudices and passions against him, are so great, we wish fire to come down from heaven to consume him? Strange, that so proscriptive, exclusive, bigoted a spirit is to be found among our Lord's disciples, and still more that it should have been advocated by the loving John. But the fact is, since the apostacy, persecution is natural to the human heart, and even in the apostles, human nature was human nature. It is a sad proof of our fall, that our nature is selfish, and ever seeking to glorify itself; and where we cannot rule, we would produce a ruin. Good Lord save us from all envy and jealousy, pride and passion.

CITY COLLEGE.

The Collegiate School conducted by the Rev. Dr. Burrowes in the lower story of Calvary Church, was removed on the 5th February to the new building on the corner of Geary and Stockton streets. The addresses delivered on that occasion are found elsewhere in this number of the *Expositor*. The exercises were appropriate and exceedingly interesting. This School is the result of "patience, perseverance and prayer." It is designed to give a thorough, liberal, enlightend, accomplished Christian Education at home, to the youth of our City and State. The building now occupied by this school is a large edifice, two stories high, well planned and finished, and in every way admirably fitted for its exercises. A College Chapel is to be erected immediately on the south side of the fifty vara lot, and then there will be ample accommodations for at least two hundred pupils. The opening exercises consisted of an Invocation by Dr. Scott; Reading of the Holy Scriptures by Rev. C. R. Clarke; singing of the 117*th Psalm*; the 3rd chapter of *Proverbs* and the 40th chapter of *Isaiah* were read by Dr. Scott; the special opening and dedicatory prayer was offered by Dr. Burrowes; music by the band at appropriate intervals. The benediction was pronounced by the Rev. Mr. Brier.

There are now eighty students in regular attendance, of whom seventeen are under ten years of age, the rest are from ten to twenty—thirty-seven being over fourteen, and fifteen above sixteen years of age. These students represent *sixty-six* different families in the City and the State. Thirty-two are studying Latin; ten Greek; twenty-four French; seventeen Spanish; fourteen Natural Philosophy; ten Geometry; five Trigonometry; twenty Algebra; six Bookkeeping. Particular attention is paid to the elementary branches. Spelling, Writing, and Drawing are taught with great care and success. The plan of this Institution is to receive students as soon as they are able to go to school, and train them them from their a b c's, till they receive their Diploma for having finished a Collegiate course of studies. The Classics also receive the undivided attention of the President, who is one of the best classical scholars and teachers of the ancient languages in America. Students will be permitted to pursue an irregular course, that is, study only certain branches, if parents so desire; but it is earnestly recommended that the regular course be taken. A freshman class is soon to be formed, and several gentlemen of the first qualifications are prepared to assist Dr. Burrowes and his colaborers in forming a College Faculty for the delivery of such courses of lectures as are usual in the best universities, so that the studies of the young men of this College may be pursued under the most favorable influences.

Some of the best Christian families of the City are ready to furnish homes to the youth who may come from the country, on very reasonable terms. Those who desire it can live in families where the Spanish, French or German languages are spoken. In view of the instruction offered by the City College, and of the courses of public lectures delivered in this City, its eminent professional men and its libraries, it is not too much to say, that there are but few cities on our continent where greater facilities can now be had than in San Francisco

for acquiring a thorough, and at the same time a practical education. Young men intending to enter any of the learned professions, especially the Gospel ministry, would do well to consider the advantages they may enjoy here. At present the Instructors of the College are;

Rev. George Burrowes, D. D., President, etc.

J. P. Carleton, Prof. of Mathematics, etc. Professor Carleton was educated at King's College, London, and Trinity College, Cambridge, England.

A. de Leo de Laguna, Professor of Modern Languages — educated in the Colleges of Paris, France.

W. E. V. Horner, Assistant Teacher of Latin and Greek.

Otto Bergner, graduate of the High School of Philadelphia — Teacher of Writing and Drawing.

For further particulars address *Rev. Geo. Burrowes, D. D.*

Thanksgiving Sermons. — Many of our religious exchanges for months have abounded in extracts from, and comments upon the discourses delivered last Thanksgiving Day, by various distinguished ministers, or by such as occupy prominent positions. In regard to most of them, we must say we are painfully disappointed. In some of the most eloquent of these discourses, there is not a word of Thanksgiving. In others, there is neither thanksgiving, nor confession, nor penitence for sin. They are political or partizan harangues, which in our judgment are wholly improper for the pulpit, even on national Days. We have said in our *Tractate* and elsewhere, that this political preaching has done more than any thing else to sow dissentions and foment sectional prejudices between the American States, and that a portion of the American churches, is more to blame for our civil commotions than the politicians, and so we do still most sincerely believe. This was Henry Clay's opinion. The best views of our national affairs as seen from a religious point of view, are presented by the discourses of Rev. Drs. Smythe, Porter, Van Dyke, Krebs, Phillips, Potts, and Boardman. Dr. Dabney's appeal is exactly to our mind. If all American ministers of the Gospel had always circulated such views, we should never have had to lament and bewail our present troubles.

Our thanks are due to the *Evening Mirror*, *Daily Herald*, *Times*, *Alta*, *Call*, and *Evening Journal*; and to the *Los Angeles Star*, *Red Bluff Independent*, *Napa Reporter*, *Columbia Times*, *True Pacific Messenger*, and *Pacific Methodist*, for their notices of our last.

Vice and Virtue. — Vice, like rotten wood, may shine in the dark; but its lustre vanishes in the light or pales by time, whereas virtue, though it may for a time die under a cloud by reason of malice, suffers only when it is mistaken for vice; yet time ennobles it, and serves the more to illuminate it in the eyes of beholders.

The National Fast.—We stated in our last number that Calvary Church was the only church on this coast, as far as we could ascertain, that responded to the President's call to observe a day of fasting, humiliation and prayer. And we are the more gratified that this congregation was enabled to observe this occasion according to the President's recommendation, because we now find that the Moderator of the General Assembly according to the wishes of many brethren, recommended all our churches to observe the day thus set apart by the President. In keeping this day, therefore, we were loyal both to the Church and to the State, though ignorant of the Moderator's proclamation. The religious journals East, especially of the Presbyterian Church, earnestly recommended the keeping of this day of fasting and prayer, and still urge all Christians to put their trust in God, and strive for quietude, and to wrestle in prayer for the Ark of the State. And may the Lord God of our fathers, hear us, and save us for his great Name's sake.

Since the above was written, we have learned with pleasure that the *Rev. N. B. Klink* and the Old School Presbyterian Church in Sacramento, also observed the National Fast-day. The Moderator's proclamation not being telegraphed as the President's was, it was not received here until weeks after the day recommended.

LITERARY RECORD.

Miss Gilbert's Career. By Dr. J. G. Holland. New York: Scribner. And for sale by Allen & Spier, 148 Clay street, San Francisco.

This book has already had a large sale, and deservedly so. It is by the author of the "Titcomb Letters," "Gold Foil," etc. To the Gold Foil, we were constrained to take strong exceptions, but this volume we are delighted with. It is healthful and invigorating throughout, and its satire especially useful where it belongs — to the Infant School cramming, Strong-minded women and Ruggles Factories of New England. We hope every body will read it.

Livinia. A Novel. By G. Ruffini. New York: Rudd & Carleton. For sale by H. H. Bancroft & Co., 151 Montgomery street.

This work is represented as a work of considerable merit. The scene is laid in Italy.

Presbyterian Historical Almanac for 1861. Philadelphia J. M. Wilson. —A few copies of this very valuable work are for sale at *White's*, 27 Montgomery street. It is equally suited to all branches of the Presbyterian family, Old and New School, Associate, Cumberland, etc. It embraces Canada, Scotland, England, and Ireland also. It should be a household book in Presbyterian families

Steam Mail to China. — Mr. J. W. Osborn, of Napa, has laid on our table a pamphlet of 104 octavo pages, in behalf of "Steam across the Pacific." It consists mainly of extracts from California news-papers on the subject, originally written, we believe, by Mr. Osborn himself. It is strange to us that the American Government and people have not long since established a direct Steam line across the Pacific. Such communication, with the mineral resources of this coast, would make New York and San Francisco the great centres of exchange for the world. The opening up of the Amoor river, and a high way of trade to Siberia from the Amoor at no distant day, will greatly increase the importance of a Steam line across the Pacific. A new California is about emerging to light on the upper Amoor. It is only necessary for us to dwell in peace with one another on this coast, and develope our resources, and we shall become one of the most populous, rich and influential regions on the globe.

Baptist Association of San Francisco.—The Minutes of the tenth Anniversary of this Association, in a neat form, have been received. The Association met in Sacramento in October last, and it seems to have been a large, harmonious and energetic meeting. The Association recommended *The Evangel* as their organ, to the churches, and vigorous measures in behalf of their missions and the circulation of Baptist books on this coast.

The Western Evangelist, for January, has been received. It is edited by Rev. W. W. Stevenson, and published at Sacramento at $2,50 per. year.

It is devoted to the interests of the "Christians" or "Disciples," or as they are more generally called, *Campbellites*. It is neatly printed, and furnishes evidences of editorial talent and zeal. The Rev. J. N. Pendergrast is corresponding editor.

The Pacific Cumberland Presbyter for January, is received. Its editor is the Rev. T. M. Johnston. It is the organ of the Cumberland Presbyterians on this coast. Its contents are varied, and of a religious and useful tendency.

The Pacific Medical and Surgical Journal, by David Wooster, M. D., January 1861, appeared on our table at the usual time. It is published in this city at five dollars per annum, in advance, or three dollars for six months in advance.

Cooper's Medical Press for January 1861, is well filled, and appears in a somewhat improved style. It is published quarterly, at $2,00 per annum in advance, or $3,00 if not paid until the end of the year. Printed by *T. G. Spear*, San Francisco.

Hall's Journal of Health. — The Fireside Monthly. — These two valuable journals have again reached us. Dr. W. W. Hall is the editor of both, and we always regret to lose a number of either. They are published in New York. The Journal of Health at $1,00 per year, and the Fireside Monthly at $1,50.

OUR BUSINESS CHAIR.

Presbyterian Depository. Mr. White, 27 Montgomery Street, has received a large supply of the books of the Presbyterian Board direct from Philadelphia. He is prepared to sell at retail or by the quantity, any of the books of this Board, and on such terms as merely covers necessary expenses.

Pianos and Music Depot.—Rasche & Sons offer a very valuable assortment of Sheet music, Strings, Instruments and Pianos for sale, at their depot, 190 Washington street.

Beach, opposite the Old Pavilion, Montgomery Street, has greatly enlarged his quarters, and is prepared to supply the public with a great variety of juvenile and religious books, in all styles and at cheap rates.

Grover & Baker's Sewing Machine.—This Sewing Machine seems to meet with much encouragement, and judging from what the ladies and the clergymen say, it must be an A No. 1, first-class Machine. Seldom have we seen such an array of Reverends and Doctors of Divinity appended to any other *institution* as we see attached to this Sewing Machine. Want of room has compelled us to omit a great many names that were signed to the advertisement, which is found on the last page of the cover.

Hawley & Co. we know to be first rate family Grocers.

Book Bindery.—We have tried Mr. Henry Friedel, and hesitate not to say that he has done work for us equal to any we have seen anywhere. Hadn't you better have your Expositors bound? You will be astonished in a few years to know how valuable they are!

The Warehouse of Badger & Lindenberger presents a splendid collection of Chickering's Pianos. It does one good to see so many instruments of such exquisite finish and tone. We hope they will discourse sweet music all over our mountains and valleys.

Oak Hall, 178 Clay Street, is a fine place to buy your Clothing.

Groceries.—Bailey & Sanborn give particular attention to supplying families with California Butter, Eggs, Hams, &c.

Genella is full from garret to cellar, if there are any such places in San Francisco, with every sort of thing you can wish in his line, at 111 Montgomery St.

Insurance.—We call the attention of our friends to the "Pacific Insurance Agency" of Messrs. McLean & Fowler. We regard such institutions as mutual aid societies that should be universally patronised.